

**THE VISION, THE PERSON, THE LIVING,
AND THE RESPONSIBILITY OF A SERVING ONE**

Message One

**The Vision of a Serving One—
the Vision of God's Building and God's Move**

Scripture Reading: John 1:1, 14, 16-17, 51; 2:19; 14:23; Psa. 68:1, 11-13,
18-20, 24, 27-28, 35

- I. The central thought of God, the desire of God's heart, the goal of God's economy, and the meaning of the universe are God's building; God's building is a divine-human person; God's building is a God-man—Gen. 2:22; Matt. 16:18; 2 Sam. 7:12-14a; Rom. 1:3-4; 1 Tim. 3:15-16; Acts 9:4-5, 15:**
- A. God's building is God becoming man that man might become God in life and nature but not in the Godhead; God became man through incarnation (bringing heaven to earth), and man becomes God through transformation (joining earth to heaven)—Gen. 28:12-17; John 1:1, 51; Rom. 1:3-4; 5:10; 8:28-29; 2 Cor. 3:18.
 - B. The meaning of the name Habakkuk ("embracing" or "clinging to") reveals the heart's desire of God—God became a man on the earth that He might embrace sinners and sinners might cling to Him in order to become God in life and nature but not in the Godhead; this is God's complete salvation of judicial redemption and organic salvation so that redeemed sinners might be deified, "Christified," in their spirit by regeneration, their soul by transformation, and their body by glorification—Hab. 1:1; S. S. 1:4; Hosea 11:4; Phil. 3:12-14, 21; Rom. 5:10; 8:2, 6, 10-11.
 - C. God's building in the Gospels is the individual God-man, Jesus, who is the tabernacle of God and the temple of God—John 1:14; 2:19.
 - D. God's building in Acts and the Epistles is the corporate God-man, the new man, the church, as the corporate manifestation of God in the flesh, the house of the living God, and the masterpiece of the Triune God—Acts 9:4-5; 1 Tim. 3:15-16; Eph. 2:10, 15, 21-22; 1 Cor. 3:16-17; Col. 2:19; 3:10-11.
 - E. God's building in Revelation is the ultimate, consummate, great corporate God-man, the New Jerusalem, the "bride-building," the eternal mutual abode of God being built into man as the tabernacle of God and of man being built into God as the temple of God—Rev. 21:2, 9-10, 22; John 14:23.
 - F. God's move in man is to deify man, making man the same as He is in life and in nature but not in the Godhead; the move of God is the divine history within human history for the spreading and building up of the church as the corporate manifestation of Christ—Micah 5:2; Hag. 2:7; Joel 2:25, 28-29, 32a; Acts 2:16-18, 21.
- II. Psalm 68 reveals God's move on earth; God's move in the tabernacle with the Ark from Sinai to Zion typifies the Triune God's move in Christ as His all-inclusive embodiment from Christ's incarnation to His ascension and His move in and through the church with Christ as the center of the church—John 1:16-17; 1 Tim. 3:15-16; Acts 28:31; Psa. 68:4, 7, 11-13, 18-20, 24, 27-28; 48:2; 50:2:**

- A. “Let God arise; let His enemies be scattered; / And let those who hate Him flee before Him”—wherever the Ark, a type of Christ, went, the victory was won—68:1; Num. 10:35; Psa. 68:12a, 14; Eph. 6:12.
- B. “A Father to the orphans and a Judge for the widows / Is God in His holy habitation. / God causes the solitary to dwell in a household; / He brings the prisoners forth into prosperity”—God causes the needy ones, the bound ones, and the solitary ones to dwell in the church—Psa. 68:5-6a; Eph. 2:22.
- C. “The Lord gives the command; / The women who bear the glad tidings are a great host”—these women of Israel signify the weak ones who proclaim the gospel by loving God with the love of God, praying to God with the prayer of God, giving to God by the giving God, and going with God by the acting God in the move of God—Psa. 68:11; 2 Cor. 5:14; Luke 6:12, 38; Rev. 14:4; Dan. 11:32.
- D. “She who abides at home / Divides the spoil”—the spoil signifies all the gains of the accomplishment, consummation, attainment, and obtainment of Christ as the reapings of the victory of His death, resurrection, and ascension—Psa. 68:12b.
- E. “There are dove wings covered with silver, / And its pinions, with greenish-yellow gold”—this verse reveals four items among the spoil—v. 13b:
1. The dove wings signify the moving power of the Spirit; silver signifies Christ in His redemption for our justification, which is indicated by the color white, the color of approval; pinions (the feathers at the end of a bird’s wings giving it the strength to fly and soar) signify the flying and soaring power of the Spirit; the greenish-yellow, glittering gold with which the pinions are covered signifies God’s nature glittering in the divine life and glory—Matt. 3:16; Isa. 40:31.
 2. The contents of the above four items, as Christ’s spoil in His victory for the enjoyment of God’s elect, are actually the Triune God with all the items of His complete, full, and all-inclusive salvation—Rom. 5:10, 17, 21; 2 Pet. 1:4; Mal. 4:2.
 3. “Blessed be the Lord, who day by day loads us with good; / God is our salvation. Selah”—the good here is the Triune God—the dove wings covered with silver and its pinions covered with greenish-yellow, glittering gold; God’s elect enjoy all the above items as their portion in Christ and announce them to others as the glad tidings—Psa. 68:19, 13, 11; Rom. 8:28; Matt. 19:17; Phil. 1:19-21a.
- F. “You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them”—Psa. 68:18:
1. *Those taken captive* refers to the redeemed saints, who were taken captive by Satan and imprisoned before being saved by Christ’s death and resurrection; Christ defeated Satan and captured his captives (including us); then like a general leading his captives, Christ in His ascension to the heavens led us to the Father—cf. 2 Cor. 2:14-16.
 2. The Amplified New Testament renders *He led captive those taken captive* in Ephesians 4:8 as “He led a train of vanquished foes”; in Christ’s ascension there was a procession of these vanquished foes, led as captives from a war, for a celebration of Christ’s victory.

3. We have been captured by Christ, presented by Christ to the Father, and then given to Christ by the Father as gifts; the gifts received by Christ have become the gifted believers, whom He gave to His Body for its building up—Psa. 68:18; Eph. 4:8, 11-12.
- G. “God is to us / A God of deliverance, / And with Jehovah the Lord / Are the goings forth even from death”—when we enjoy God as our saving life, the God of resurrection, we escape death—Psa. 68:20; Rom. 5:10; 2 Cor. 1:8-9; Eph. 1:19-23.
- H. “Bless God in the congregations, / Even Jehovah, O you who are of the fountain of Israel. / There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali. / Your God has commanded your strength; / Strengthen, O God, that which you have done for us”—Psa. 68:26-28:
1. As the son of affliction, Ben-oni typifies Christ, who, as the man of sorrows in His incarnation and human life on earth, accomplished God’s eternal redemption for His full salvation; as the son of the right hand, Benjamin typifies Christ, who, as the Son of the right hand of God in His resurrection, victory, and ascension, ministers in the heavens to carry out the application of God’s redemption for His salvation—Gen. 35:18a; Isa. 53:3; Heb. 8:1-2; 7:25; cf. Gen. 41:51-52.
 2. Judah typifies Christ as the victory for God’s people (the lion with the power and the scepter), and the peace (Shiloh) to God’s people; from Christ’s incarnation to His ascension, He is Benjamin; from His reigning with divine authority to His return as the King of Peace, He is Judah—Rev. 5:5a; Gen. 49:8-10, 27; Eph. 2:14-15.
 3. Zebulun typifies Christ as the “shore” of the evangelists for the transportation and spreading in the preaching of God’s gospel; on the day of Pentecost at least one hundred twenty gospel “ships,” all of whom were Galileans, set out from the “shore” to spread the gospel—Gen. 49:13; Acts 2:7; 13:31.
 4. Naphtali typifies Christ as the One who is released from death in resurrection, signified by the hind let loose (Psa. 22, title; 18:33; S. S. 2:8-9), and gives beautiful words for the preaching of His gospel (Gen. 49:21; Matt. 28:18-20); in typology Zebulun and Naphtali form a group for the spreading and the propagating of the glad tidings of Christ’s redemption for God’s salvation.
- I. “Strengthen, O God, that which You have done for us. / Because of Your temple at Jerusalem”—following God’s strengthening of what He has done for His elect, the influence of the enjoyment of God in His house spreads to the entire city of Jerusalem—Psa. 68:28b-29a; cf. Eph. 3:16-17a; John 16:13.
- J. The influence of the enjoyment of God in God’s building as the house of God and the city of God will gain the whole earth for God—Psa. 68:29b-35; Matt. 19:28; Isa. 2:2-3; Zech. 14:16; Rev. 21:24.
- K. The psalmist concludes by praising and blessing God for His move on earth with Christ as the center—“You are awesome, O God, from Your sanctuaries. / The God of Israel, He gives strength and power to the people. / Blessed be God!”—Psa. 68:35.

Message Two

The Person of a Serving One—the Signs of a Person Who Is Called by God

Scripture Reading: Exo. 3:2-3, 6, 8, 14-15; 4:2-4, 6-7, 9, 14b-16, 24-26

I. A person who is called by God must see the vision of the burning thornbush—Acts 7:22-36; Exo. 3:2-3:

- A. Because of God's redemption, the excluding flame of Genesis 3 has become the visiting and indwelling flame of Exodus 3—Gal. 3:13-14; Rom. 12:11; 2 Tim. 1:6-7:
 - 1. The thorns in Genesis 3 indicate that fallen man is under a curse; sin brought in the curse, and the curse brought in the excluding flame of fire—vv. 17-18, 24.
 - 2. In Exodus 3 the cursed thorn becomes the vessel of God, and the flame of fire becomes one with the thornbush—vv. 2-4.
 - 3. The redeeming Christ has taken away the curse, and the Spirit as the fire has been given to us—Gen. 3:21; 4:4; John 1:29; Gal. 3:13-14; Luke 12:49; Acts 2:3-4.
- B. Everyone who is called of God must realize that he is just a thornbush (a sinner under God's curse—Gen. 3:17-18) with a fire burning within him and that this fire is the Triune God Himself, the God of resurrection—Deut. 33:16; Mark 12:26:
 - 1. The fact that the thornbush burned without being consumed indicates that God does not want to use our natural life as fuel; He will burn only with Himself as fuel—Lev. 10:1-11; Rom. 12:11; 2 Tim. 1:6-7; Phil. 4:13; Col. 1:29.
 - 2. Through the sign of the burning thornbush, God impressed Moses that he was a vessel, a channel, through which God was to be manifested—Deut. 33:1, 16; Psa. 90, title; cf. 2 Cor. 4:7; Phil. 1:20, 25; 2 Tim. 3:16-17; cf. Jer. 23:29.
- C. The church is a corporate thornbush burning with the God of resurrection—Num. 9:15-16; Deut. 33:16; Heb. 3:6; cf. Gen. 2:22; Eph. 2:6:
 - 1. God's ultimate goal is to obtain a dwelling place, to build up His habitation—John 1:14; 2:19; 1 Cor. 3:16; Rev. 21:3, 22.
 - 2. The church is the Triune God burning within redeemed humanity; this is the divine economy—Luke 12:49; Acts 2:3-4; 1 Tim. 3:15-16; Rev. 1:14b; 4:5; 5:6.
 - 3. The children of Israel, typifying today's church, were a corporate thornbush, who were redeemed (Exo. 13:14-16), sanctified (v. 2), transformed, and built up:
 - a. Do not say that the church is poor, low, or dead; the more you say this, the more you put yourself under a curse; but if you praise the Lord for the church life and speak well concerning it, you will put yourself under God's blessing—Gen. 12:2; Num. 23:21; 24:5, 9b; 1 Cor. 1:2; Eph. 1:3.
 - b. In spite of all the division, sin, confusion, abuse of gifts, and heretical teaching in the church in Corinth, the apostle still called it the church of God, because the divine and spiritual essence which

makes the assembled believers the church of God was actually there—1 Cor. 1:2.

- D. The Triune God burning within and upon His redeemed ones is the focal point of the divine revelation in the Scriptures; the record of the burning thornbush is to be a continuing memorial and testimony to God's called ones—Deut. 33:16; Mark 12:26.

II. A person who is called by God must have a revelation of who God is:

- A. For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One—Exo. 3:2, 6; John 20:21-22; Zech. 2:6-11.
- B. The name of the One who called Moses is "I Am"—Exo. 3:14-15:
1. The name "I Am" indicates that God, Christ, is the reality of every positive thing—John 8:58; 6:35; 8:12; 15:1; Col. 2:16-17.
 2. We must know that the God who calls us is and we are not—Heb. 11:6.
- C. The One who called Moses was the God of his father—Exo. 3:6:
1. *The God of your father* denotes history with God.
 2. In the eyes of God, the Lord who calls us is the God of our spiritual father—1 Cor. 4:15, 17; Psa. 103:7; Phil. 2:19-22; cf. 1 Cor. 1:9; Phil. 3:14.
- D. The One who called Moses was the God of resurrection—the God of Abraham, Isaac, and Jacob, the resurrecting Triune God—Matt. 22:31-32; Exo. 3:6:
1. The God of Abraham signifies God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him—Gen. 12:1; 15:6; chs. 17—18; 19:29; 21:1-13; 22:1-18.
 2. The God of Isaac signifies God the Son who blesses man with the inheritance of all His riches, with the life of the enjoyment of His abundance, and with a life in peace—25:5; 26:3-4, 12-33.
 3. The God of Jacob signifies God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply—48:15-16; Rom. 8:28-29.
 4. A called one of God must be in resurrection and do everything in resurrection for the building up of the church, which is altogether in resurrection—Acts 2:24; Rev. 1:17-18; Eph. 1:19-23; Rom. 8:11; 1 Cor. 15:45b, 58; 2 Cor. 1:8-9.
- E. The One who called Moses was the God of the Hebrews, the God of the people who have crossed the river for the fulfillment of God's purpose—Gen. 14:13; Exo. 3:18.

III. A person who is called by God must know the purpose of God's calling—v. 8:

- A. The purpose of God's calling is to deliver God's chosen people out of the usurpation and tyranny of Satan and the world, typified by Pharaoh and Egypt—Rom. 1:16.
- B. The purpose of God's calling is to bring God's chosen people into the all-inclusive Christ realized as the all-inclusive Spirit in our spirit, typified by the land of Canaan flowing with milk and honey—Col. 2:6; Gal. 3:14; Rom. 8:16; cf. Isa. 7:14-15.

- IV. A person who is called by God must know how to deal with Satan, the flesh, and the world—Exo. 4:1-9; 1 John 3:8; Gal. 5:17; 1 John 2:15:**
- A. Anything that we rely upon apart from God is a hiding place for the serpent—
Exo. 4:2-4; Luke 10:19; cf. S. S. 8:5a.
 - B. Our flesh is a constitution of leprosy—sin, rottenness, uncleanness, and corruption—Exo. 4:6-7; Rom. 7:17-18, 24-25; cf. Isa. 6:5; 2 Kings 5:1-14.
 - C. The world with its supply, entertainment, and amusement is filled with the blood of death—Exo. 4:9; 1 John 5:19; Gal. 6:14.
- V. A person who is called by God needs the experience of matching and cutting—Exo. 4:14b-16, 24-26; Luke 10:1; 1 Cor. 1:1; 2 Cor. 1:9; 4:10-12:**
- A. A called one must have someone to match him in the principle of the Body for his restriction, safeguard, and protection—Exo. 4:14b-16; Deut. 32:30; Eccl. 4:9-12.
 - B. A called one must be willing to have the subjective experience of the circumcision of his natural life in order to become useful to the Lord for the fulfillment of His eternal purpose and the carrying out of His commission—
Exo. 4:24-26; Phil. 3:3.
 - C. May every aspect of God's calling be our experience in the Lord's recovery today.

Message Three

The Living of a Serving One—Taking Christ as Everything to Gain Him by Denying Our Self and Turning to Our Spirit

Scripture Reading: Matt. 3:17; 12:18; 16:24; Mark 9:7-8; 2 Cor. 2:10;
Gal. 1:15a, 16a; Col. 2:16-17

I. Christ is the desire of God's heart—Matt. 3:17; 12:18; 17:5; Gal. 1:15a, 16a:

- A. God's heart's desire is that every person, every matter, and everything in the universe would express Christ; when everything is headed up in Christ, there will be absolute peace and harmony, and everything in the universe will express Christ—Col. 1:15-19; 3:10-11; Eph 1:10, 22-23; 4:15-16; Isa. 55:11-13.
- B. We exist for the expression of Christ, we preach the gospel for the expression of Christ, our work is for the expression of Christ, and the church is for the expression of Christ—43:7; 2 Cor. 4:5; 1 Cor. 15:58; John 17:23; Eph. 1:23; 3:19-21.
- C. Christ is the reality of every positive thing in the universe—Col. 2:16-17:
 - 1. The entire universe is a great painting drawn by God that speaks of Christ, describes Christ, and is for the expression of Christ—1:15-17; Psa. 19:1-6; Rom. 1:20; Heb. 11:3.
 - 2. Daily we eat and drink Christ, weekly we have completion and rest in Him, monthly we experience a new beginning in Him, and throughout the year He is our joy and enjoyment—Col. 2:16-18a.
- D. We must see and realize inwardly that God does not want anything other than Christ Himself; God's desire is to have a recovery purely and wholly of the person of Christ—Mark 9:7-8; 2 Cor. 2:10; Phil. 1:20-21a; cf. Rev. 1:1-2:
 - 1. When Christ enters into us, He not only wants to be our life but also our everything; He is our breath of life (John 20:22), water of life (4:14; 7:37-39), bread of life (6:35, 48), light of life (1:4; 8:12), and abode of life (14:23; 15:1, 4-5).
 - 2. We must walk worthily of the Lord to please Him in all things, bearing fruit in every good work by living Christ, growing Christ, expressing Christ, and propagating Christ in every respect—Col. 1:9-10.
 - 3. We must allow God to work Christ into us to such an extent that He is everything to us—our exceeding joy and our exceedingly great reward—Psa. 43:4a; Gen. 15:1; John 15:11; Rom. 14:17; Phil. 3:14.
- E. The greatest need for us today is to see that Christ is the Spirit indwelling our spirit; if we do not see this point, everything of Christ will be merely doctrine to us—1 Cor. 15:45b; 2 Cor. 3:17—4:1; 2 Tim. 4:22; 1 Cor. 6:17; John 4:24.
- F. Christ is also the Word; when we contact the Lord's Word with our spirit, His words become spirit, and when His words become spirit, the Spirit enters into us so that we can be completely occupied by Him, transformed by Him, and mingled with Him to satisfy the desire of God's heart—Eph. 6:17-18; John 5:39-40; 6:63.

II. We must follow the pattern of Paul to take Christ as everything:

- A. "For to me, to live is Christ"—Paul took Christ as his living—Phil. 1:21a.
- B. "As always, even now Christ will be magnified in my body, whether through life or through death"—Paul took Christ as his expression—v. 20.
- C. "Let this mind be in you, which was also in Christ Jesus"—Paul took the mind of Christ as his mind—2:5.
- D. "And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith"—Paul took Christ as his lived-out righteousness—3:9.
- E. "On account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ"—Paul considered the knowledge of Christ to be super-eminent—v. 8.
- F. "One thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward"—Paul took Christ as his goal—vv. 13-14.
- G. "Brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things"—Paul took Christ as his virtues—4:8.
- H. "I am able to do all things in Him who empowers me"—Paul took Christ as his power to live out Christ as his magnificent living—v. 13.
- I. "I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack"—Paul took Christ as his secret—vv. 11-12; cf. vv. 4-7.
- J. "Our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ, who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself"—Paul took Christ as his expectation—3:20-21.

III. We gain Christ that He might gain us (v. 12; cf. Hab. 1:1) according to the following aspects:

- A. Gaining Christ causes us to have a sense of God's presence (the pneumatic Christ)—John 20:22; Exo. 33:11a, 14:
 - 1. We should be afraid of only one thing—that we would lose the presence of our Lord—2 Cor. 2:10; cf. Eph. 4:30; 1 Thes. 5:19.
 - 2. "He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence" (Hosea 6:2)—the reality of the third day is the person, the presence, of the resurrected Christ with the reality of revival (Hab. 3:2).
- B. Gaining Christ causes us to feel bright and clear inwardly—Rev. 22:1; John 1:4; 8:12; Ezek. 1:22, 26.
- C. Gaining Christ causes us to feel inwardly supplied with Christ as our spiritual food and spiritual drink—1 Cor. 10:3-4; John 6:57; 4:10, 14, 24; 1 Cor. 12:3b, 13.

- D. Gaining Christ causes us to grow in life and be transformed into His image—Col. 2:19; 2 Cor. 3:18; Rom. 12:2.
- E. Gaining Christ causes us to have vitality and to take action—Dan. 11:32b; Acts 1:8; 5:20; 13:1-4; 1 Cor. 14:31; cf. Ezek. 3:1-3; Psa. 68:11-13, 19.

IV. In order to take Christ as everything and gain Him in all things, we must learn to continually deny our self and turn to our spirit:

- A. We must enter into our spirit completely because the Lord as the Spirit, the reality of the Body, is in our spirit—2 Tim. 4:22; Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.
- B. Turning to the spirit is the secret of being a Christian; the way to follow the Lord, enjoy the Lord's riches, live in the reality of the Body of Christ, and function in the New Testament ministry is to continually exercise to reject our self, lose our soul-life, and turn to our spirit—2 Cor. 3:3, 6, 16—4:1; 2 Tim. 4:22; Phil. 1:19; Rom. 8:16.
- C. The work of the Lord, which we carry out by the power of the Holy Spirit, is a work that begins with the spirit and ends with the spirit; this work begins from our spirit and ends in others' spirits—1 Cor. 2:4-5, 13, 15; 2 Cor. 3:6; 13:3; cf. Psa. 42:7a.
- D. We have a spirit to contact and receive God and a soul to live out and express God; taking in God, living out God, and expressing God should be our joy, amusement, and entertainment—John 4:10, 14, 24; 6:57; Luke 1:46-47; 1 Cor. 10:31.
- E. The soul was created by God for the purpose of expressing Him, not to have its own enjoyment or preferences—Gen. 1:26; 2:7.
- F. To deny our self means to reject the soul's desire, preference, and choice; man's first sin was to do something for himself, to satisfy the self—3:1-7.
- G. Anything that comes out of our self (the mind, emotion, and will of our fallen soul) is connected to Satan and to demons—Matt. 16:21-27:
 1. As the unchaste wife of Jehovah, Israel became evil; we need to realize that once we forsake God, we too can do any kind of evil—Hosea 4:1; Eph. 4:17-21.
 2. We must realize that if we do not remain in fellowship with God in our spirit, we lose God's presence and are capable of being in the flesh and of behaving like the worldly people—Phil. 2:1-2; 1 John 1:3; Eph. 4:17-19; Gen. 20; cf. 12:11-13; 13:18.
 3. We cannot afford to take a vacation from our fellowship with God in our spirit; our protection is not our self; it is God's presence—1 John 1:3; cf. Psa. 31:20.
- H. Prayer is the real denial of the self:
 1. Actually, we do not need to pray in a lengthy way; it is sufficient simply to call "O Lord Jesus"; even such a short prayer means "no longer I but Christ"—Rom. 10:12-13; Gal. 2:20.
 2. Our prayer testifies that we do not exercise our self-effort to deal with the situation (to "cast out demons"); instead, we apply Christ—Mark 9:14-29.
 3. To pray is to practice the vision concerning Christ with His death and resurrection being our replacement so that we may be fully "Christified" to satisfy the desire of God's heart—vv. 2-13.

Message Four

**The Responsibility of a Serving One—
Having a Fragrant, Sweet, Fresh, and Valuable Service to the Lord**

Scripture Reading: Rom. 11:17, 24; John 15:1,4- 5;
2 Cor. 2:15; Eph. 5:2; Rom. 7:6; 1 Cor. 3:12a

- I. We must see that we are the branches of Christ as the cultivated olive tree to enjoy Him and as the divine and mystical vine tree to work together with Him—Rom. 11:17, 24; John 15:1, 4-5; Eph. 3:2; 1 Pet. 4:10:**
- A. In John 15 we have the work that we need to do for the Lord, that is, to bear fruit, and in Romans 11 we have the enjoyment of the Lord; in our experience, our enjoyment of the Lord must come before our working for the Lord, and our working for the Lord is the overflow of our enjoyment of the Lord—14:17-18; Psa. 43:4a.
- B. The life-giving Spirit is the life-juice of Christ as the heavenly olive tree; if we desire to partake of the riches of Christ as the fatness, the sap, of the heavenly olive tree, we need to contact the life-giving Spirit as the life-juice of Christ—Luke 23:31; cf. Psa. 92:13-14; 36:8-9:
1. To be grafted into Christ is to be organically joined to Christ as the Spirit in our spirit; because our grafting with Christ has taken place in our spirit, we need to exercise our spirit continually—2 Cor. 3:17; Rom. 8:16; 1 Cor. 6:17.
 2. When we call on the Lord by saying “O Lord, O Lord,” we exercise our spirit and immediately partake of the Lord as the life-giving Spirit—Rom. 10:9-13.
 3. Another way for us to enjoy the riches of Christ is to read the Word of God, and to say Amen to every word; by this, we exercise our spirit, we contact the Lord, we enjoy Him, and we partake of the all-inclusive Spirit as the fatness.
- C. We need to see that we have been grafted into Christ “contrary to nature”; *contrary to nature* means “contrary to the self”—11:24:
1. Everything of our old nature, whatever we are and have in our nature, contradicts the Lord’s nature; our nature is the sinful nature, and the Lord’s nature is the divine, spiritual, and holy nature—Gal. 5:16-17; 2 Pet. 1:4.
 2. In order to partake of Christ as the olive tree with His riches, we need to be fully cut off from our old background, our old history, our old life, our old habits, and our old customs as wild branches—Rom. 11:24; cf. Eph. 4:22-24.
 3. In order to experience being cut off from our old manner of life and to enjoy the experience of being grafted into Christ, we need to exercise our spirit to call on His name and pray-read His word—Rom. 10:6-8; Eph. 6:17; *Hymns*, #866.
- D. Romans 11 reveals that we are the branches of Christ as the olive tree to bear “olives” and produce soothing oil; John 15 reveals that we are the branches of Christ as the vine tree to bear “grapes” and produce invigorating wine; and in Luke 10 the good Samaritan poured oil and wine on the wounds of the dying one (vv. 33-34):

1. Oil and wine put together become a healing to people; the more we call on the Lord and pray-read His Word, the more we will bear “olives” and “grapes” to produce oil and wine to pour into people who have been inwardly wounded and have become depressed and disappointed.
 2. We can produce the soothing oil and invigorating wine by abiding in the Lord, and we can abide in the Lord by pray-reading His Word and calling on His name throughout the day; then we will be properly coordinated with the other branches to enjoy the Body life for God’s purpose—Isa. 55:1-11; John 15:7, 12.
 3. The oil of the olive tree was used to honor God and man (Judg. 9:8-9), signifying that those who walk by the Spirit honor God (Gal. 5:16, 25), and those who minister the Spirit honor man (2 Cor. 3:6, 8; Phil. 3:3).
 4. The wine of the vine tree was used to cheer God and man (Judg. 9:12-13), signifying that those who enjoy Christ as the sacrificing and invigorating life and cheering love honor God (Matt. 9:17; S. S. 1:4), and those who minister Christ as the sacrificing and invigorating life and cheering love honor man (2 Cor. 3:6; Phil. 2:17; 2 Tim. 4:6).
- E. In contrast to this, we must see how serious it is to mistreat or stumble our fellow believers and to consider ourselves better than others; when we stumble our fellow believers, we are causing ourselves to stumble—Mark 9:38-47; Matt. 7:1-2; 18:6-7.

II. We must have a fragrant, sweet, fresh, and valuable service to the Lord—2 Cor. 2:15; Eph. 5:2; Rom. 7:6; 1 Cor. 3:12a; S. S. 4:16; cf. Mal. 3:14:

- A. In order for our service to be fragrant, sweet, fresh, and valuable, we must have the willingness to forsake our self, rejecting and denying our self continually; every worker, elder, and serving one must have such a spirit, such an attitude, of self-denial—Matt. 16:24-25; Luke 9:23-24; 2 Cor. 4:10-12:
1. In the church and in the work, no one should do anything for the self, plan for the self, speak for the self, or seek anything for the interest of the self; a person who denies himself will not seek his own position, plan his own future, or pave the way for his own fame or gain.
 2. Once a person begins to consider such things, he will “feed” the self and the self will grow; instead of feeding the self, we must enjoy the Lord as our spiritual food and “feed on His faithfulness”—Psa. 37:3; John 6:57; Isa. 7:15.
 3. Denying the self is an issue of the outflow of life; when we receive God’s grace and leading and live in the spirit, we will deny the self and put ourselves aside.
 4. The principle of the tree of the knowledge of good and evil is to cause man to be completely independent from God; thus, he does not do anything for God, does not depend on God, and does not fellowship with God; he depends on himself and does everything for himself because he regards himself as the center of everything—cf. Col. 1:17b; 1 Cor. 12:12, 24.
 5. When our self is denied and utterly forsaken, it is glorious; when our self has been fully denied, there is the oneness in the divine glory—John 17:22.

- B. In order for our service to be fragrant, sweet, fresh, and valuable, we must be full of the Spirit—Eph. 5:18; Acts 6:3, 10; 13:52; Zech. 4:6:
1. In order to be full of the Spirit, we must live by the Spirit, walk by the Spirit, serve by the Spirit, serve in our spirit, and walk according to the spirit—Gal. 5:25; Phil. 3:3; Rom. 1:9; 8:4.
 2. In order to be full of the Spirit, we must be spirit-exercising persons who call on the name of the Lord and pray-read His Word—10:12-13; Eph. 6:17-18.
 3. If we live in the Spirit, our contact, fellowship, and dealings with the saints will come forth from the spirit in all purity and will not be according to human wisdom and political maneuvering—Col. 1:28-29; 1 Tim. 5:1-2; cf. 2 Chron. 1:10.
 4. We must deal continually with the Lord, having intimate fellowship with Him and enjoying Him, so that our spirit will be pure, fresh, rich, strong, uplifted, and released—*Hymns*, #846.
 5. All our service to the Lord must be in our spirit with the demonstration, release, and exhibition of the Spirit—Rom. 1:9; 1 Cor. 2:4.
 6. We need the constant infilling of the Spirit of God by having a heart of willingness for His interests, by having an absolute openness to God, and by praying ourselves into the spirit—Eph. 5:18; 6:18; Phil. 2:13; Matt. 5:3; cf. Exo. 31:1-6.
- C. In order for our service to be fragrant, sweet, fresh, and valuable, we must have much prayer—Col. 4:2; Eph. 6:17-20:
1. In order to have the genuine ministry of the word, we must be those who minister to the Lord in prayer—Acts 6:4; 13:1-4; cf. Heb. 7:25; 8:2:
 - a. In order to minister to the Lord, we have to come near to Him and stand before Him so that we may know what the Lord wants us to do and be able to serve Him according to His desire—Ezek. 44:15; cf. 22:30.
 - b. In order to minister to the Lord, we must present to Him “the fat and the blood”; the fat of the offerings typifies the preciousness of the person of Christ, and the blood signifies the redemptive work of Christ—44:15-16.
 - c. In order to minister to the Lord, we must be clothed with Him as our linen garments; this signifies that we must have a daily living and walk in the life-giving Spirit by the life of Christ; woolen garments would cause the priests to sweat, a sign of fallen man laboring under God’s curse, without God’s blessing, by his own energy and strength—vv. 17-18; Gen. 3:19.
 - d. The unique principle for the work of the New Testament is that we take ministering to the Lord as the top priority; the work and sending forth of the Holy Spirit are revealed at the time of ministering to the Lord—Acts 13:1-4.
 2. All the churches should be filled with the atmosphere of prayer, and prayer should be the strength of the churches—Luke 19:46.
 3. The elders need to have a spirit of prayer, and when saints come to the elders with problems, they should bring the saints into a spirit of prayer; if we bring people into a spirit of prayer, every problem will be solved—1 Tim. 2:1, 8.

4. When the workers go to various places to work, they should bring the responsible brothers and saints into prayer together, praying for every matter of concern related to the church.
- D. In order for our service to be fragrant, sweet, fresh, and valuable, we must have a spirit of coordination—Ezek. 1:5, 9, 11-14; 1 Cor. 12:24; Acts 1:14; 2:42:
1. We must have a spirit of coordination so that the saints feel that the responsible brothers are truly in harmony and that their oneness is not a façade; the effectiveness and power for our work depends on mutual love and oneness—John 13:35; 17:21, 23; Acts 1:14-15; cf. Matt. 23:5-10.
 2. When the co-workers come together, they should not begin with fellowship about the work; instead, they should follow the pattern of the Lord in John 13 by lowering themselves to serve one another in love, humbling themselves to be a channel of supply to one another and to spiritually wash one another's feet with the water of the Holy Spirit (Titus 3:5), the holy word (Eph. 5:26), and the divine life (John 19:34) for the maintaining of their mutual fellowship in love.
 3. In our coordination in the Body, we need to avoid family entanglements, and we need to produce spiritual descendants—Matt. 10:37; 12:46-50; Lev. 2:11; 1 Tim. 1:2, 18; Titus 1:4; Philem. 10; Eph. 4:11-12.
 4. Through our coordination in the Lord to minister to the Lord with prayer and fasting, the Lord as the Head of the Body has a way in us and through us to carry out His purified move for the accomplishment of His eternal economy.